

head three times in the water with the usual words, I baptize you in the name of the Father," etc.—Luther's works, Ed. Walch, part X, page 2637. Chambers Cyclopaedia, Baptism in Theology, says, A triple immersion was first used and continued for a long time. Bishop Beveridge says, Neither did the church ever esteem that baptism valid which was not administered exactly according to the institution in the name of all the three persons which the primitive Christians were so strict in the observance of; Acts 19:3-6, that it was enjoined that all persons to be baptized should be plunged three times into the water, first at the name of the Father, and then at the name of the Son and lastly at the name of the Holy Ghost; that so every person might be distinctly nominated and so our Savior's institution exactly observed in the administration of this sacrament.—Beveridge's Work, Vol. 8, page 336. Also the following from the same distinguished author, that this trine immersion was in some way handed down from the apostles we dare not deny. Chrysostom, bishop of Antioch, in his Homily 26, says: "As it is easy for us to dip and lift our heads again so it is easy for God to bury the old man and shew forth the new and this is done three times that you may learn that the power of the Father, the Son and the Holy Ghost." Justin Martyr who lived and labored in the early part of the second century but a few years removed from apostolic age was also a trine immersionist which is proven by the fact that he puts the commission in full form, the form which Dr. Conant, Baptist, says, teaches trine immersion as follows: There is pronounced over him who chooses to be born again and has repented of his sins the name of God the Father and Lord of the universe; he who leads to the laver the person who is to be washed calling him by this name alone. And in the name of Jesus Christ . . . and in the name of the Holy Ghost: he who is illuminated is washed. Writings of Justin Martyr, pages 59, 60. These and many others could I give but I hope these will be sufficient to prove that the Brethren church practices the baptism handed down by the Lord and Master. But before leaving this point let me say that I visited our pastor, brother J. F. Koontz, and during our conversation, he asked me to parse the commission. Matt. 28:19. Let us here analyze the commission as a school-boy would proceed in the analysis of a sentence in grammar. What did the Savior command the apostles to do? Four things, viz: 1. They were to go—go where? Into all the world. 2. They were to preach—preach to whom. To all nations, preach the gospel to every creature. 3. They were to baptize—baptize whom? Those who were taught,

who believed and accepted the truth. 4. They were to teach or instruct—teach whom? Those who were baptized. Teach what? All things, not some, but all things the Savior commanded them. Did the apostles understand the commission? Certainly. Go ye, etc. That was plain. Preach the gospel, etc. Easy enough. Teach them, etc. All very clear. Baptize them, that is immersing them, into the name of the Father and what? Immersing them into the name of the Son and what? Immersing them into the name of the Holy Ghost. What? You say, three times. Exactly so, for no other construction can be put upon it. Proof: Ellipsis is the omission of a word, phrase or clause which is necessary to complete the construction. It should be understood that the words omitted by this figure as truly belong to the sentence grammatically considered as those which are expressed. They are omitted for rhetorical effect that is, to render the sentence more agreeable and forcible.—Green's Elements of English Grammar, page 198. Also see Covell's Grammar, page 180. Now brethren do we fulfill all of this commission? Let us see. A man asked me what were the doctrines of our church. I gladly enumerated them to him. He asked me where we took our commission from. I said Matt. 28:19. Well we will see how many foreign missions the church got. I said none that I know of. How many home missions has the church got? Three. That's very good, and we went thro all the commission with the same word. Very good then, he said, my brother, we are just as good as you. Your church lacks in one thing as well as ours. God will hold you as much responsible for this one thing as he will hold me. You see, beloved, he was hiding behind that little word, Go, tho I got it from the outside still its true, our missionaries have to leave their posts and go a begging. We had Brother Lyon from Washington, D. C., telling of his needs; this should not be so. Brethren let us with a long pull and a strong pull and a pull altogether and try and reach the standard which Jesus our Master wants us to occupy. He has called us there and let us try and get there; and if we are the antitype let us be it in the true sense of the word. John says, in Rev. 1:6, We are kings and priests unto God. In Exodus 29:4, Aaron and his sons were consecrated to the priesthood; there they were stripped of all their garments and washed with water all over and new garments put on them. They were brought to the door of the tabernacle into the presence of God. At this door hung four curtains, their color purple, blue, scarlet and white. Exodus 26:31. As they were brought in the presence of it, it brought them in mind of God the Father, the

purple telling of his majesty, the blue representing the heavens. He was above all other gods. The scarlet representing blood shed, without the shedding of blood no remission of sins. The white represents purity or His holiness. This is typical of the four gospels. Matthew wrote of the dear Lord as the Kingly One, the Messiah, the purple. Mark wrote of him as the Heavenly One, the blue. Luke wrote of him as the Suffer-One, the man of sorrows and acquainted with grief, the scarlet. John wrote of him as the Spotless One, the white. Brethren if we want to save souls let us bring them into the presence of God thro the gospel, his word we need no other creed than his word. I hear so much talk of creeds. I ask my brethren, can the finite mind give us better than what our dear Master gave us? I will close. You will hear from me again.

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MOSES AND CHRIST

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Many years ago, (B. C. 1451,) Moses lifted to his eye the telescope of time and looked down thro the ages and saw Christ in the following words: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15. As a fulfillment of the prophecy of Moses we find a striking similarity between the lives of Moses and Christ which I desire to note in this article.

1. They were both miraculously preserved in childhood. Because of the edict that went out over Egypt the mother of Moses hid him for three months and when she could no longer hide him she took him down to the river Nile, placed him in a little boat and let him float on the river. He was in danger of the crocodile, etc., but Pharaoh's daughter came and saved him. Exodus 2:1-10. When Christ was yet a babe Herod sent out a similar edict over Judea, and an angel appeared to Joseph in a dream and told him to take the babe into Egypt. Why? to preserve his life. Joseph and Mary departed by night with the child. Matt. 21:13-15.

2. Each performed miracles. Moses divided the waters of the Red Sea and brought water from the rock in the wilderness. Christ raised the dead, healed the sick, opened the blind eye, calmed the tempest, etc.

3. Moses before receiving the Law, the Ten Commandments, fasted forty days and forty nights. Exodus 24:18, and 34:28. Christ before being tempted in the wilderness also fasted forty days and forty nights. Matt. 4:1, 2.

4. Moses selected twelve men, a man out of each tribe to spy out the land which was to be given to the children of Israel. This was a special work. Num.